

CLASSICAL WEEKLY

VOL. 38, NO. 18

March 12, 1945

WHOLE NO. 1019

REVIEWS

DAVIDSON, THOMPSON, Small Objects from the Pnyx 1 (*Schulz*);

KELLY, Life and Times as Revealed in the Writings of St. Jerome

Exclusive of his Letters (*Mohler*)

ON THE MARKET

ABSTRACTS OF ARTICLES

Schooldmens Week

UNIVERSITY OF PENNSYLVANIA

Classics Section

Men's Lounge, Drexel Institute, 32nd & Chestnut Streets, Philadelphia

Thursday, March 22

4 P. M.

PROGRAM

The Correlation of Latin with Pupil Interests, ELIZABETH WHITE, Bala-Cynwyd
Junior High School

Who Murders Cicero? THOMAS S. BROWN, The Westtown School

Selections from *The Trojan Women* and *The Aeneid* will be presented by the
verse-speaking choir of HALLAHAN CATHOLIC HIGH SCHOOL, PHILADEL-
PHIA, in costume.

CLASSICAL WEEKLY

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MEMORANDA

Three towns show an exceptional interest in CLASSICAL WEEKLY; our statistician has pronounced them the Classical Capitals of the Country. His accolade goes to Princeton, New Jersey; Oxford, Ohio; and Ann Arbor, Michigan, for in these alone of American cities is one resident in a thousand a subscriber to cw. If, he elaborates, the rest of American communities were equally interested in this publication, our mailing lists would multiply a hundredfold. To share their rarefied exaltation, New Haven (their closest competitor for the favor of cw) would have to send us 147 new subscriptions, and Washington (of all the larger cities the best friend of our journal) would have to find 633 more to proffer this support to the CAAS. The other cities in which the ratio of subscribers to population exceeds the national average are, in this order, Cincinnati, New York, Baltimore, Boston, Pittsburgh, Philadelphia and St. Louis.

Indefatigable, our statistician also scolds us for circulating better in three States than in our own Atlantic area. He declares Vermont, New Hampshire and Massachusetts our best customers, although only decimally better than Pennsylvania and New York. In these two our distribution is exactly alike, one subscriber to the identical number of persons, and much better than in Maryland, which is surpassed by Connecticut; in Delaware, which is surpassed by Rhode Island; or in New Jersey, which is surpassed by Ontario and Alaska, equalled by Missouri and almost by Maine and Virginia. The other States in which our distribution is good are Illinois, Ohio, Colorado, Minnesota and Indiana. He finds cw distressingly weak in Georgia, South Carolina, Idaho and Arkansas and not much better circulated in Texas, Washington and Oklahoma.

Seeing that our urban circulation far exceeds the rural, the diligent arithmeticus plies us further with facts about our maldistribution. There are centers, he finds, in which our subscription agents are open to special censure. San Francisco is the largest post office which cw does not enter. The enlistments of two

young readers there left it the only large American city without a subscriber. Cities in the Atlantic States area are covered more effectually. There are only two that neglect cw entirely, Paterson and Utica. Our weakness the analyst describes as peripheral, for the places we do not reach are generally near an edge of the map. He thinks cw should appeal to someone in such centers as Jacksonville, San Diego, Portland, Tacoma, Spokane, Duluth, Fall River, Norfolk and Long Beach. He accuses us of supposing that no one cares for classical studies in Des Moines, Dayton, Fort Worth, Oklahoma City, South Bend or Sacramento. And why, he queries, do we not enroll teachers in Peoria, Canton, Wichita and Tulsa? In Flint, in Miami, in Gary we know men and women who would enjoy a weekly contact with the lessons of antiquity. But we are charged with lack of enterprise for not reaching them, as we could at least do through their public libraries. Surely, if public libraries in Newark and Baltimore use cw, it would be useful too in San Francisco and Kansas City. College and school libraries across the country shelve cw for students, and yet we are called remiss for not reaching more. The statistician uncovers our faults and shows us a way to expand usefulness, for which we thank him, but more deeply for enabling us properly to appreciate the real concentration of classical readers in our favorite cities, Princeton, Oxford, Ann Arbor, New Haven, Washington, Cincinnati, New York, Baltimore and the rest.

Cornell College will present the second of its classical conferences at Mount Vernon, Iowa, May 11 and 12. As last year, the meeting will be under the direction of Professor Mark E. Hutchinson. The headliner among the speakers will be Professor M. B. Ogle of the University of Minnesota. A Saturday afternoon panel discussion of the place of the classics in new curricula will involve several teachers of wide experience and alert attitudes. They are to include Professor William C. Korfmacher of St. Louis University, Professor

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Charles C. Mierow of Carleton College, Rev. James J. Mertz of Loyaola University, Chicago, Professor Norman Johnson of Knox College, Dr. Helen Eddy of University High School, Iowa City, and Miss Helen Cory of the High School of Lake Forest, Illinois.

Programs and later information regarding the conference are to be had on application to Professor Hutchinson.

Calling attention to the comments printed under Topics of the Times in The New York Times issue of March 6, 1945, C. Howard Smith of Perkiomen School quotes: "More than one young officer in the Canadian First Army's pioneer battalions . . . may be living over their school days of not so long ago." The statement was inspired by the thought that the Allies would have to bridge the Rhine as Julius Caesar did nineteen centuries and more ago. By the location of Caesar's bridge, its purpose, the hardships faced, and the time required for construction, the writer traces the great general's encounter with the historic river. He observes that "generations of schoolboys who had to repeat the job in their Latin classes" have exceeded Caesar's hardships with their devotion to his "indirect discourse, long lumbering sentences, and painfully involved parentheses." In a facetious vein he adds that boys and girls have rebuilt that Rhine bridge hundreds of thousands of times with their sweat, tears, "and perhaps even with their blood, if we think back to the time when the schoolmaster's birch was a highly esteemed pedagogical tool."

Mr. Smith is too polite to point out the medley of anachronisms in The Times column. It was after the desuetude of the birch that such construction projects as bridges came into educational procedure, and it was only a little after the Latin teacher's discovery of this best of all manual-intellectual-social enterprises that the valetudinarians decided that BG 4.17 was too intricate for feeble-minded American youth to comprehend. They jerked it out of the textbooks, replaced it with "summaries" which sound as much like Uncle Remus as like Caesar, and thus at one blow deprived the schools of their one perfect "class project" and the southerly neighbors of the First Canadians of their chance to live through the prospect of crossing the Rhine accompanied by reminiscences of "the noblest man that ever lived in the tide of times."

Before the appointment of Dr. Franz H. Mautner of Vienna to a professorship in classical languages at Ohio Wesleyan University, an inquiry was addressed by University officials to its alumni asking for suggestions about courses and interests to be developed. Among the replies, published in the Magazine of the University (21.7-8), are the following very pertinent

remarks of Professor Nell Crates Gibert of Colorado State College of Education:

I am convinced that where two or three are gathered together in the spirit of true endeavor, more is accomplished for the advancement of scholarship and the enrichment of the individual life than in a teeming class of nonchalant credit-earners. I know that Cicero's essay on old age makes me look forward with greater serenity to the not-too-distant age of retirement. If I had read it in English, I would have forgotten it long ago, or, rather, I would probably never have had the patience with the translation to read it through. That would have been a mere passive exercise; to retain the essay, I needed the stimulus of the game, the effort of pulling the meaning out of a tough, difficult, stubborn, grand, stately, sonorous old tongue. Besides, a translation would probably have been pretty tedious and tasteless. Most translations of Greek and Latin writers are too insipid or too stilted, too prosy or too flowery. In any literary masterpiece, there is one best way to express what the author has to say, and that is the author's way. 'The style is the man himself,' said Buffon. Yes, the classical student gains something more than the ability to read epitaphs in ancient churchyards, delightful as that may be. For example, every time I see the ocean after a long absence, Xenophon comes to my mind, and I hear Professor Parsons pronounce *θάλαττα, θάλαττα*, and I recall my classmates in Anabasis class. And that isn't all. I think of those ten thousand weary, homesick Greeks who uttered that cry with one voice on the shores of the Black Sea; a wave of sympathy bridges the gap of twenty-three centuries; I consider what the sea meant in the life of the Greeks and in the civilization they handed down to us. So is a simple incident, insignificant in itself, enriched by association with a school-girl's lessons in Greek. And I think that is what people mean by cultural value. Ignorance of the classics must not be compulsory. Classical learning is not good because it is traditional; it became traditional because it is good. I quote again my own old Professor: Maybe Greek is not practical, but 'practical' is Greek.

Other teachers' replies nearly equal in cogency that of Professor Gibert. Miss Jennie Lewis of Scott High School, Toledo, denounces all colleges that calculate budget losses in scheduling courses. "May I ask if you think we shall ever get back to spiritual fundamentals without financial loss?" Miss Corinne Rosebrook of Emma Willard School, Troy, and Miss Frances Budd of Timken High School, Canton, look at the future's need of studies "important for an understanding of man, and full of rich suggestion for the flowering of his genius in a new golden age."

REVIEWS

Small Objects from the Pnyx: I. By GLADYS DAVIDSON and DOROTHY BURR THOMPSON. vi, 172 pages, 79 figures. American School of Classical Studies at Athens, Princeton 1943 (*Hesperia*, Supplement VII) \$5

The material appearing herein represents a considerable portion of the smaller finds accumulated in the exploration of the Pnyx area since 1931.¹ Miss Davidson was responsible for all except the last section, which was written by Mrs. Thompson; both are to be commended for their thorough preparation of the material. Each of the various categories of objects is treated in a separate section, consisting of a catalogue and a discussion. The majority of finds come from the Third Period filling of the Assembly Place, for which the new dating, 425-325 B.C., has been recently established and consequently are to be attributed to the late fifth and early fourth centuries; other objects however are dated even earlier or as late as late Roman times.

The section on *dikasts'* name-plates, weights, graffiti, spindle whorls, implements, jewelry, and glass contain nothing especially noteworthy but do contribute appreciably to our knowledge of the times. The catalogue of 673 coins (Section III) includes a recently discovered hoard of 243 Greek coins dating from the late fourth century to ca. 88 B.C. Viewed with regard to quality and state of preservation, the sculpture (Section VI) is disappointing. The 16 pieces, ranging from the fourth century to early Roman times, are very fragmentary. However, they offer one point of special interest in that four of them are unfinished and one statuette was possibly a model for a monument; from this the author infers the existence of a sculptor's workshop near by. The 18 lead and terracotta seal impressions (Section XII) present an intriguing problem; at least eleven seem to have been made for a particular purpose. Though similar impressions are common, proof of the use to which they were put has yet to appear.

Of the 17 complete or fragmentary inscriptions listed (Section I) all but one are of marble and comprise *horos* stones, a public account, and honorary and tomb inscriptions. The exception, a small inscribed plaque of lead, seems to be part of a business letter though, save in the case of letters to oracles, lead was apparently rarely employed for correspondence. Most of the tomb inscriptions date from Roman times and are those of foreigners. Of special note is a fourth-century mortgage stone, one of the only two documents of this particular type known; it relates that the house mortgaged was partially pledged to the daughter for a

¹Some inscriptions, coins, lamps, and figurines pertaining directly to the Pnyx have already been published, *Hesperia*, I [1932] V [1936]), and other studies are to follow.

dowry. Most of the 135 lamps catalogued (Section VII) are from the Third Period filling of the Assembly Place and include examples of all types from II to VIII (Cf. O. Broneer, *Terracotta Lamps*, in *Corinth* IV, ii). However, since Type VII lamps were greatly in the majority in this context, it follows that they were the type most in vogue just preceding the last quarter of the fourth century. The Pnyx lamps indicate that the presence of handle or knob in no way affects or is affected by the body-shape of a lamp or by its date.

Section VIII on loom-weights deserves special attention, for along with the catalogue it includes a brief survey of the loom and its weights in Greek lands during the classical period. The account is effectively illustrated by the 155 weights from the Pnyx. Though widely different opinions have been expressed as to the true identity of these common objects, it is now generally recognized that they were made primarily to serve as weights on the vertical loom. This type of loom, which does not appear in Greek literature or in representations on Greek vases until the classical period seems to have been used exclusively in Greece until the Christian era and generally abandoned early in the second century A.D. The weights, which with rare exceptions are always pyramidal, conical, or discoidal in shape, were pierced for suspension. Into those with one suspension hole a metal ring or bar was inserted so that the threads attached to it were kept separated, a procedure apparently unnecessary in the case of those with two holes. Pyramidal loom-weights, though found elsewhere, were most popular at Athens. There, they were in continuous use from the seventh century into Hellenistic times though scarcer in the latter period, when the tiny variety common in the fifth and fourth centuries was abandoned for a larger type. Conical loom-weights, in general use at Corinth by the end of the fifth century, did not become common elsewhere until the Hellenistic period. After 325 B.C. the shape of the Athenian type is modelled upon the Corinthian. Conical weights were the commonest in the Roman period and continued so until the end of the first century A.D. when the vertical loom fell into disuse. They have but one suspension hole. Discoidal loom-weights, apparently scarce in classical times, became far more popular in the Hellenistic period when they predominated at some sites, and endured until the end of the first century A.D.

Outstanding among the items listed as votive objects (Section XIII) is a three-sided terracotta pyramid, speckled with dots of reddish glaze. Its probable date is sixth or early fifth century. Through analogy to similar objects undeniably intended to resemble cakes and to models of such cakes on death-feast reliefs, the author recognizes in this example a representation of a cake, made for votive purposes. Furthermore, she sees

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in it the well-known variety of cake called the *πυραμῖς* (apparently derived from *πυρός*, wheat), described by the ancients as a mixture of wheat and honey. Thus the red dots would represent the grains of wheat. The shape of these *πυραμῖδες* is not indicated in ancient sources, but this identification rests upon the logical supposition that it was the same as that of the Egyptian pyramids. Lack of any proven etymology for the name given the Egyptian monuments also suggests to the author the not unpalatable theory that the pyramids were first so called by an observer who noticed their similarity to the familiar little cakes.

The excellent section (XV) on terracotta figurines comprising almost a third of the book is clearly the result of much painstaking effort. While the 139 figurines, moulds, and plastic vases are very fragmentary and, on the whole, rather mediocre, they serve to illustrate the development of the coroplast's art in Attica during the fifth and fourth centuries B.C. Numerous references and parallels are cited, and wherever possible comparisons are made with contemporary sculpture. Special stress is placed upon the significance of the jointed figurines or "dolls" so common throughout the Greek world from archaic to Roman times. That these figurines were not used merely as toys, but served a more serious purpose is indicated by their consistent adherence to a traditional type. They always portray entertainers of some sort and are either nude or attired differently from people in ordinary life. Animation was usually made possible by a suspension hole in the head. These characteristics together with the fact that they have been found in sanctuaries of Demeter along with objects clearly apotropaic in nature, point to the conclusion that "a figure was given articulated limbs in order to enhance its apotropaic power."

ALEXANDER H. SCHULZ

UNIVERSITY OF ILLINOIS

Life and Times as Revealed in the Writings of St. Jerome Exclusive of his Letters. By SISTER M. JAMESSETTA KELLY, O. P. xiv, 173 pages. Catholic University Press, Washington 1944 (Catholic University of America Patristic Studies, Vol. LXX) \$2

This excellently organized thesis is exactly what it professes to be, an account of the political, social and economic life of the age revealed in St. Jerome's works exclusive of his letters. The author makes no claims of startling discoveries but presents a wealth of interesting information which should be of great value to run-of-the-mill classicists like myself, for whom it serves as a sort of primer for the early Christian period. For readers of this class a few cross-references to Jerome's letters would perhaps have rounded out a more complete

picture¹, but there is an abundance here to serve as an introduction. Fields which proved relatively barren, yielding mere references to things or individuals, the casual reader may leave to historians; greater interest attaches to sections dealing with institutions more completely, such as those on Foodstuffs (12-6), Diseases and Remedies (19-23), Family Relations (38-40), Amusements (46-9), Education (49-53), The Barbarian Invasions (98-101), Religious Life (102-38, 149-54). Slips and omissions are very rare², but the material readily lends itself to a process of cross-indexing and rearrangement as one's reading proceeds.

Development of the naive concept of pagan gods as devils capable of keeping good Christians awake nights (104, n.7), is not, properly speaking, a survival of pagan belief, and appears to me to warrant the addition of an independent category, which I would be inclined to label Christian Folklore. Here might be included the delightful account of the winning of a horse race by anointing horses, drivers and chariots with water from a cup used by a saint (106, n. 16)³, the belief in exorcism (107) and in miraculous cures in general.⁴

The section on heretics (110-29) is most enlightening to the uninitiated, but the pettiness of the arguments and the bitterness of the contestants is a poor recommendation for the "faith of our fathers." The fellowship of the church was denied to those who objected to a single judicial decision (114) as well as to those who applied their own interpretation to a single word of scripture (115). Jerome was a brilliant controversialist, but his subordination of truth to rhetorical effect in attacking his opponents can hardly inspire our respect. A sample of his style is given (112) "Rarely does a heretic love chastity," which Sister Jamesetta introduces with the observation that "St. Jerome does not think the general moral tone of heretics is good."

¹e.g. the idealistic picture of ascetic life might be toned down by reference to corruption and immorality among the "brothers" and "sisters" Epist. XXII 14, 28; LII 11).

²In the account of a horse race (106) it was not a driver who appealed to the saint but a town official or *munerarius*, enjoined by law to train the teams. The quotation from In Eph. 6.4, page 50, n. 85, should have been extended to include a reference to three ancient festivals at which teachers received a part of their compensation: et quod in corbonam pro peccato virgo vel vidua, vel totam substantiam suam effundens quilibet pauper obtulerat, hoc kalendariam strenam, et Saturnalitiam sportulam et Minervale munus grammaticus et orator aut in sumptus domesticos, aut in templi stipes, aut in sordida scorta convertit. See CW 21 (1928) 106. The passage also contains an unwarranted assumption that we professors of literature practice what we teach in poetry classes.

³The passage also shows the Christians' complete belief in the power of black magic, coupled with pious abstention from its use, which suggests the spirit of our modern Pow Wow manuals. Cf. John George Hohman, *Pow Wows or Long Lost Friend*, Reading 1820, passim.

⁴See 19, n. 97; 30, n. 150 and St. Jerome *Vita Hilar.*, passim.

⁵Cf. the use of literary allusion in this description of certain sanctimonious but worldly widows, Epist. XXII 28, *castae vocantur et nonnae, et post cenam dubiam apostolos somniant.*

I can appreciate the effectiveness of his Latin⁵, but my judgment of the sentiment expressed would not pass the censor.

The subject of charity is one which seems to me to deserve fuller treatment by the use of cross-references and references to generally available handbooks, in the case of material not in our prescribed field. We do find the very significant statement that funds were so abundant that they might even be used for the non-Christian poor (151). Almsgiving was both "encouraged and expected among the Christians", we are told, and the author was justified in avoiding the subject of church finance as being beyond the scope of her treatise. Nevertheless the source and distribution of these funds touched life so closely that it seems to me to merit inclusion. cursory examination of a limited portion of the material reveals that large gifts were solicited from the wealthy for the salvation of their souls, *pro salute animae* (106, n. 16); that sin offerings, *pro peccato* (above, note 2) might amount to a per-

son's whole fortune, and that generosity might even be expected to produce such immediately tangible results as the curing of blindness (19, n. 97). Most of these gifts were "for the poor," *pauperibus*, yet the clergy themselves were included in that category (Epist. LII 9). On the other hand, priests with any resources of their own were urged to practice almsgiving, only avoiding the appearance of trying to excel their bishops in this activity (Epist. LII 9).

It will be observed that my comments have more to do with life in the time of St. Jerome than with Sister Jamesetta's volume, and that my suggestions as to possible rearrangements or additions are largely subjective. The material is so abundant—and so novel to many of us—that it will undoubtedly stimulate similar reactions in other readers, which is the primary function of a work of this nature. The author deserves our hearty congratulations.

S. L. MOHLER

FRANKLIN AND MARSHALL COLLEGE

ON THE MARKET

Those who love and use classical books can find in the current offerings of dealers both unusual opportunities and advantageous bargains that go far toward compensating for the shortages in publishers' lists of recent publications. From time to time temporarily CLASSICAL WEEKLY will compile items of probable interest to readers as they appear in dealers' announcements. If a reader cares to send titles which he himself wishes to sell or which come to his notice, these too will be listed. Prices are given when practicable, but are not confirmed. Dealers will welcome inquiries for full information.

AUTHORS

Adam of St. Victor. Glareanus (et Adam), Liber Ecclesiasticorum Carminum. Basel 1538 (Goldschmidt 82) \$85

Aeschylus. C. J. BLUMFIELD. Aeschyli Persae. Second edition, interleaved. Cambridge 1818 (Gilman E.1) \$3.50

— LEWIS CAMPBELL. The Seven Plays in English. Oxford 1906 (Chiswick 5) \$4

— A. F. HEROLD. Les Sept contre Thèbes (translation performed at l'Odéon in 1909) Paris 1909 (Fletcher 65.112) 16 s.

— T. STANLEY. Tragoediae septem. London 1663 (Chiswick 2) \$40

Agricola. Lucubrationes. 1539 (Goldschmidt 2) \$33.60

Alexander of Tralles. Medici libri XII. Editio princeps (Goldschmidt 5) \$185

Anacreon. GIOVANNI CASELLI. Le Odi Recate in versi italiani. Florence 1819 (Chiswick 12) \$20

Apuleius. CHARLES WHIBLEY. Metamorphoses. English translation with an essay. New York 1927 (Cambridge G37.58) \$0.50

Aristotle. W. COOKE. De Poetica Liber . . . accedit Elegia Grayiana Graece. Cambridge 1785 (Chiswick 19) \$20

Avianus. HENR. CANNegieter. Fabulae. Amsterdam 1731 (Argosy 236.566) \$10

Boethius. IOH BERNARTIUS. De Consolatione Philosophiae libri V. Antwerp (Plantin) 1607 (Breslauer 57.864) £ 2.10 s

Caesar. T. A. DODGE. Caesar. 2 vols. Boston 1892 (Dauber 329.151) \$7.50

— STEFANO AMBROSIO SCHIAPPALARIA. Vita di C. Julio Cesare. Antwerp 1578 (Argosy 236.101) \$10

Callimachus. BODONI. Callimaco Greco-Italiano. Parma 1792 (Fletcher 65.108) £ 7.10 s.

— STEPHANUS. Geneva 1577 (Goldschmidt 37)

Cassiodorus. Expositio in psalterium Davidicum. Paris 1519 (Chiswick 36) \$40

Cato. FAIRFAX HARRISON. Cato de re rustica. 1910 (Lowdermilk 6.1) \$2.50

Minucius Felix. Oxford 1631 (Goldschmidt 102) \$42

Tertullian. S. HAVERCAMP. Apologeticus. Leyden 1718 (Fletcher 65.50)

Virgil. C. W. BRODRIBB. Virgil's Georgics in English Hexameters. London 1928 (Cambridge G37.30) \$1.50

— J. EMMENESSIUS. Opera. 3 vols. Leyden 1680 (Argosy 236.561) \$20

— JOHN GLANVIL. Poems . . . Translations (of Virgil, Lucan, Horace, Catullus, Martial and others). London 1725 (Argosy 236.276) \$10

— Sir THEODORE MARTIN. Aeneid 6. 1895 (Thorp 239.1296)

— NETTLESHIP. 1912 (Thorp 239.1295 "unopened") 15 s.

— T. E. PAGE. P. Vergili Maronis Bucolica, Georgica, Aeneis. London 1895 (Gilman E.17) \$1.50

— WILLIAM SOTHEY. The Georgics. Middletown 1803 (Argosy 236.530 "First American edition") \$7.50

— Conte LORENZO TORNIERI. La Georgica tradotta. Vicenza 1780 (Chiswick 118) \$20

— G. WAKEFIELD. Opera. 2 vols. 1796 (Breslauer 57.872 "fore-edge painting") £ 12.12 s.

ART. ARCHAEOLOGY

BRUNN, H. Geschichte der griechischen Künstler. 2 vols. Stuttgart 1857-9 (Johnson 13.141) \$4.75

BUDGE, Sir E. A. WALLIS. By Nile and Tigris. 2 vols. London 1920 (Friedman 39.41) \$12.50

BULLE, H. Handbuch der Archäologie (Hdbch d. kl. Altswft VI.1) Munich 1913 (Johnson 13.17) \$2.75

CLARKE, E. D. The Tomb of Alexander. Cambridge 1805 (Argosy 236.31)

SPILSBURY, JOHN. Collection of Fifty Prints from Antique Gems. London 1785 First edition (Argosy 236.458) \$15

SYBEL, L. VON. Weltgeschichte der Kunst bis zur Erbauung der Sophienkirche. (Breslauer 57.729) 17/6

VENUTI, DON MARCELLO DI. A Description of the First Discoveries of the Ancient City of Heraclea (tr. by Wickes Skurray). 1759 (Fletcher 65.161) £ 1.5 s.

HISTORY. SOCIAL STUDIES

AULDJO, J. Vues de Vésube avec un précis de ses eruptions. Naples 1832 (Fletcher 65.147) £ 3.3 s.

Journal of a Visit to . . . Greek Islands. London 1835 (Dellquest 107.103) \$7.50

BERTRAM, CHARLES. The Description of Britain, translated from Richard of Circenster, with the Original Treatise De Situ Britanniae. London 1809 (Argosy 236.295 "miracle of forgery") \$10

BREMER, W. Die Haartracht des Mannes in archaisch-griechischer Zeit. Giessen 1911 (Johnson 13.150) \$4.50

BUCHANAN, GEORGE. History of Scotland. Revised and corrected from the Latin by Mr. Bond. London 1722 (Argosy 236.491) \$15

CHOUL, GUILLAUME, DU. Discorso della Religione Antica de Romani. Discorsa sopra la Castrametatione et Disciplina Militare de Romani. Lyons 1569 (Argosy 236.477 "rare") \$50

Discours de la religion des anciens Romains, de la castrametation et discipline militaire d'iceux. Lyons 1581 (Fletcher 65.136) £ 4.4 s.

EBERT, M. Südrussland im Altertum. Bonn 1921 (Johnson 13.137A) \$4.25

GREENE, WILLIAM C. The Achievement of Greece. Cambridge 1923 (Friedman 39.258) \$3.50

LE CLERT. Des Journaux chez les Romains. Rome 1838 (Breslauer 57.119) £ 1.10 s.

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LINGUISTICS. GRAMMAR. METRICS

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ABSTRACTS OF ARTICLES

ANCIENT AUTHORS

Aeschylus. HENRY LANZ. *Demon-Prometheus*. Mikhail Lermontov, nineteenth-century poet of frustration and unmitigated gravity, worked intermittently from 1829 to 1841 on *The Demon*, a long poem derived through Byron from Aeschylus. In 1829 young Lermontov wrote a school report on Prometheus. His character, like Prometheus in the tragedy, suffers in the Caucasian Mountains, rebels against divine absolutism, finds his own omniscience onerous, hates the injustice of the established order, sees divinity as the "metaphysical enemy of understanding and freedom," wins the sympathy of a princess. The *Demon* places Lermontov perhaps more directly than other Russian writers in the tradition of a great literary theme. *Slavic Studies*¹ 64-74

Alcaeus of Messene. F. W. WALBANK. *Alcaeus of Messene, Philip V, and Rome*. Two articles interpreting the work of Alcaeus, especially *Anth. Pal.* ix, 518; vii.247; xvi.5; ix.519; xi.12, also the anonymous xvi.6 (Plan). It is shown that the poet held the 'Peloponnesian' ideals of Aratus, Philopoemen and Polybius. He supported Macedon so long as the Macedonian rule stood for Greek unity, was disillusioned, and turned to Rome. Incidental light is shed on the history of the period by his work.

CQ 36 (1942) 134-45; 37 (1943) 1-13 (W. Wallace)

Catullus. P. MAAS. *The Chronology of the Poems of Catullus*. If the death of Catullus' brother is placed after 57 B.C. (probably in 54), thus implying two visits of the poet to Bithynia, all his work may then be dated after this year, and some difficulties in the accepted chronology disappear. Lesbia may be Clodia Luculli rather than Clodia Metelli. By this arrangement poem 46 would seem to be the earliest and 101 one of the latest.

CQ 36 (1942) 79-82 (W. Wallace)

Plato. F. LA TOUCHE GODFREY. *Plato's Doctrine of Participation II*. Interpretation of the second part of the *Parmenides*. Plato's position that "Ideas are in themselves intelligible but do not exist apart from thinking subjects and spatio-temporal things," and that intelligible experience is due to participation of thoughts and things in the ideas; rejection of various hypotheses of exclusive unity, as in *Parmenides*' doctrine, or exclusive plurality; objects of experience come from participation of the One in unintelligible multiplicity. *Hermathena* 63 (1944) 1-10 (Taylor)

— R. HACKFORTH. *Notes on some Passages of Plato's Timaeus*. Textual criticism and interpretation of passages in 41A7, 48C, 48D, 49E ff.; 52C and 52C5. CQ 38 (1944) 33-40 (W. Wallace)

— *Plato's Divided Line and Dialectic*. It is argued that the objects of the third segment of the divided line in *Republic VI* are Forms and not intermediate mathematical objects. The *Dialectic* aims at discovering the one final principle of the universe, but this principle is the explanation of ordinary natural phenomena as well as of things obviously good—e.g. the movement of the heavenly bodies and of moral concepts.

CQ 36 (1942) 1-9 (W. Wallace)

— J. V. LUCE. *A Discussion of Phaedo 69a6-c2*.

¹Slavic Studies. Edited by Alexander Kaun and Ernest J. Simmons. Cornell University Press, Ithaca 1943.

Textual criticism, interpretation and a new translation of this obscure but important passage, which is seen to reflect the fundamental Socratic doctrine that virtue is wisdom.

CQ 38 (1944) 60-4

(W. Wallace)

— J. S. MORRISON. *Meno of Pharsalus, Polycrates, and Ismenias*. A reconstruction of Thessalian politics in the fifth century, and especially of relations between the ruling house of Thessaly and the leaders in Athens, suggests that Meno most probably visited Athens for political reasons in 403, and that 402 is the probable dramatic date of Plato's *Meno*. Polycrates, whose money was accepted by Ismenias of Thebes, may be a speech-writer mentioned by Isocrates who was formerly wealthy and was reduced to poverty and teaching, probably as a result of his known democratic sympathies. (This paper was revised by Wade-Gery.)

CQ 36 (1942) 57-78

(W. Wallace)

Plautus. EDUARD FRAENKEL. *The Stars in the Prologue of the Rudens*. The conception of the stars as divine policemen, which Plautus takes from Diphilos, is traced to Plato (esp. *Epinomis*), and was probably popular current. Diphilos puts his prologue into the mouth of Arcturus as a new twist to the old convention of a prologizing god.

CQ 36 (1942) 10-4

(W. Wallace)

LINGUISTICS. GRAMMAR. METRICS

ABBOTT, KENNETH M. *The Grammarians and the Latin Accent*. There is need of precision in defining this moot question and of caution in attempting to deduce evidence from the ancient sources. Oft-quoted passages of Nigidius Figulus (in Gellius), Varro, and Cicero, when critically examined, are found to be less relevant and less definitive than they have been reputed to be. Prior to the time of the later grammarians—Diomedes, Cledonius, Servius, Pompeius—there is no clear description of Latin speech as stress (loudness), nor is there the slightest evidence that any ancient writer recognized the existence of both pitch and loudness. Latin clearly must be regarded as having an accent of stress (prominence, loudness) and quantity as distinctive and independent factors. Stress progressed slowly in determining the rhythm of classical Latin, but by the fourth century after Christ stress had become dominant, quantity secondary.

Oldfather Studies 1-19

(Spaeth)

ART. ARCHAEOLOGY

JOHNSON, F. P. *A Pelike Painted by Hermonax*. Description of a hitherto unpublished fragmentary pelike contained in the Classical Collection of the University of Chicago and safely assigned to Hermonax in the second quarter of the fifth century B.C. (Beazley 23). Partly visible are an altar, two klismoi, parts of seated and standing female figures, a young man and, more fully preserved, a white-haired king with sceptre clasping hands with a black-bearded Hermes. The general subject is uncertain: possibly the meeting of Nereus and Peleus or of Aigeus and Theseus, with Hermes as intermediary. Five plates, 1 figure in text.

Oldfather Studies 73-81

(Spaeth)

¹Classical Studies in Honor of William Abbott Oldfather. Presented by a committee of his former students and colleagues. vii, 217 pages, University of Illinois Press, Urbana 1943. 7 plates, 4 figures, portrait frontispiece. \$4